



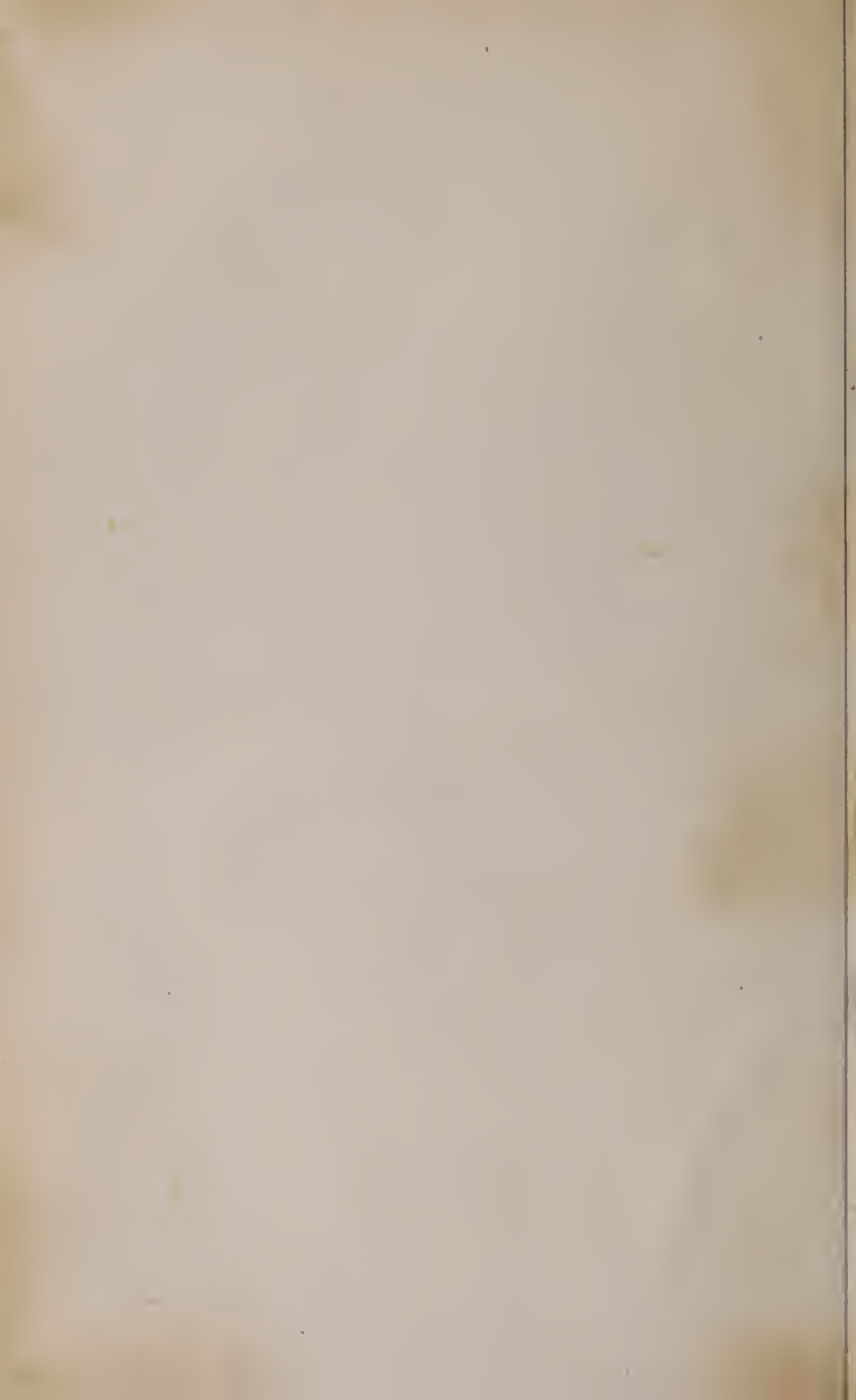
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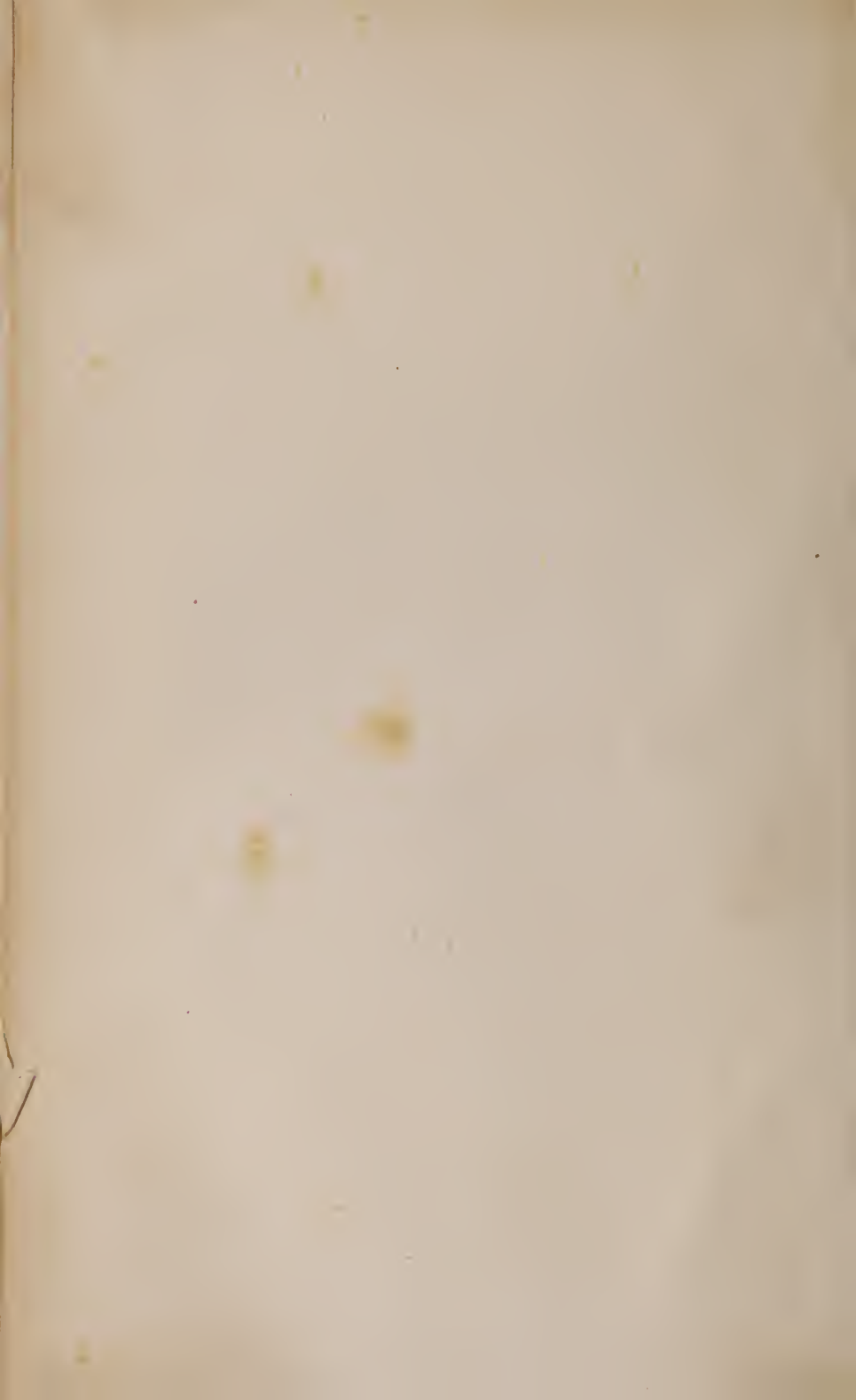
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THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

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VOL. 24, 1848.

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# THE AFRICAN REPOSITORY,

## AND

# COLONIAL JOURNAL.

Vol. XXIV.]

WASHINGTON, FEBRUARY, 1848.

[No. 2.

### *Thirty-first Anniversary of the American Colonization Society.*

THE thirty-first Annual Meeting of the American Colonization Society was held in the Hall of the House of Representatives on the 18th ult. The Annual Report was read, and addresses delivered. We are not able to insert the proceedings at large in the present number, but shall in our next.

We have only room at present for a few notices of the meeting taken from some of the newspapers of the day following:

[From the National Intelligencer.]

#### ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

Before the hour of 5 o'clock yesterday evening—that is, several hours before the appointed time of meeting of the Colonization Society—ladies and gentlemen began to pour into the Hall of Representatives, which was afterwards crowded to excess, to witness the proceedings at the Annual Meeting of the American Colonization Society, at which Mr. CLAY, the President of the Society, was to preside in person, for the first time for many years. The multitude which flocked to the common centre of attraction was far greater than the hall and all the adjacent lobbies could

contain, and numbers, after struggling in vain to obtain an entrance, returned home disappointed.

The occasion was one of great interest, Mr. CLAY having presided as chairman at the small but respectable meeting held in this city more than thirty years ago, when the first movement was made to get up the association, which has been productive of such important results, and has already reached the point of proving the capacity of the colored population, bred and educated in the United States, for self-government; the people of Liberia having just established a Constitution, modelled on the institutions of the United States.

Mr. CLAY, on taking the Chair, was saluted with acclamations by the assembly.

Extracts from the annual report having been read by the Rev. Mr. McLAIN, the Secretary of the Society—

Mr. DAYTON, Senator from New Jersey, offered a resolution of congratulation on the birth of a new Republic on the shores of Africa, terminating with a delicate allusion to the presence of Mr. CLAY and his early services in the cause. The mover supported the resolution in a brief and eloquent speech, which, eloquent and impressive as it was,

suffered frequent interruption from loud calls for Mr. CLAY.

At length Mr. CLAY rose to speak, and was again greeted by long-continued plaudits. As soon as order could be restored he addressed the Society in a speech, which, though made with very slight preparation, held the immense auditory enchained in the deepest silence, (save an occasional burst of irrepressible applause,) in which he adverted to the progress and past history of the Society, and offered his congratulations on the thus far successful and joyful result of its labors. He vindicated it from the objections of its opponents; and, after an effective appeal to those in both extremes of opinion in regard to slavery, closed with an affecting invocation of the smiles and blessings of Heaven on the Society and the infant Republic of Liberia.

Mr. CLAY was re-elected President by acclamation, and all the Vice Presidents were also continued. The meeting then adjourned.

Full notes were taken of Mr. CLAY's speech, and it will be given in due time.

[From the Union.]

COLONIZATION SOCIETY.

9 o'clock.—We have just returned

from the Capitol. There was the greatest crowd in which we have ever been enveloped—every portion of the hall of the House of Representatives crammed with a living multitude. Perhaps from 3,000 to 4,000 persons were present—and hundreds were turned away, unable to find a seat, or a resting-place for the soles of their feet.

The report from the Colonization Society was first read. Then Mr. DAYTON, United States senator from New Jersey, addressed the audience. And last of all arose the orator of the night, HENRY CLAY. He made no display of eloquence, but he spoke clearly and sensibly of the benefits of the Colonization Society. We were rather surprised to hear him speak with so loud and distinct a voice.—Every one knows that Mr. CLAY speaks in a most agreeable manner. Time continues to lay his hand gently upon him. Energy is stamped upon the man himself; and he is so capable of inspiring enthusiasm among his many devoted friends, that they will scarcely fail to urge on his pretensions to a higher chair than he occupied to-night, and will make it rather difficult for the friends of any competitor to rule him off the course.

*Late from Liberia—letter from Gov. Roberts.*

GOVERNMENT HOUSE,  
Monrovia, Nov. 19, 1847.

SIR:—I have the honor to enclose herewith duplicates of the accounts against the U. S. Government for the Receptacle, built for the accommodation of recaptured Africans; the first sets were transmitted by the Schooner "J. B. Gager," with accounts from the Colonial Warehouse, and other documents, about thirty days ago. I omitted, at that time, to send you Dr. Lugembael's receipt,

acknowledging the delivery of the building, which is also here enclosed.

I am happy to be able to inform you, that since my last letter to you, October 17th, we have succeeded in purchasing the entire "Timbo" country, also a small tract called "Zepah," and another known by the name of "Hemasso." These purchases extinguish the native title to all the lands lying between Grand Corah and River Cesssters.

Mr. Benson, according to appoint-

ment, is now with the chiefs of New Cesstors, for the purpose of negotiating for that territory. By a letter received from him yesterday, I am glad to find the prospects of success are somewhat encouraging.

Rev. Mr. Wilson, who returned to this place yesterday, from a tour through the Grand Cape Mount country, where he has been to make arrangements for establishing mission stations, informs me that Commodore Hotham has received orders from his Government to attack and destroy the slave establishments at the Gallenas. The measure is authorized, it appears, by a treaty, concluded several years ago, between the British Government and the chiefs of Gallenas for the suppression of the slave trade. Mr. Wilson obtained this information from Captain Murray, of Her Majesty's Sloop "Favorite," and it may be relied on.

The citizens of Millsburg, a few days ago, were a little alarmed in consequence of some rumors of an attack by the Condoes on the natives of Heddington. The reports, however, were unfounded. The natives of Heddington originated them to alarm the settlers, hoping by that means to avert an attack they feared the Condoes might make on them to avenge an insult offered by Zoda Qura, their chief, to a Condo gentleman of distinction.

A few weeks ago, Zoda and this

gentleman had some difficulty respecting trade, when the latter called the former a slave—Zoda had been a slave, and was among the number liberated by Mr. Ashmun, at Mammy Town, many years ago. Zoda replied, "it was true he had been a slave, but the Americans had liberated him, and he was now a free man; and that was not all, he was in authority, and would not allow himself to be insulted with impunity. Whereupon, he ordered his people to shave the beard of the Condo gentleman, steep it in water, which he compelled him to drink, then sent him off with an impertinent message to his king. According to the notion of the natives, a grosser insult could not be offered; and, I have no doubt, should they find Zoda beyond the jurisdiction of his Government, his head will pay the forfeit, unless the authorities can succeed in accommodating the difference, which I think we shall be able to do.

Of public affairs, I have nothing worth communicating: every thing is going on quietly and in order.

No news yet of the Packet, we begin to fear some accident has befallen her.

In haste, I am, sir, most respectfully,

Your obedient servant,

J. J. ROBERTS.

Rev. WM. McLAIN,

*Sec. and Tr. Am. Col. Soc'y,  
Washington City, U. S. A.*

---

*Letter from Dr. Lugenbeel.*

MONROVIA, LIBERIA,  
November 20, 1847.

REV. AND DEAR SIR:—Although I have nothing of importance to communicate to you, of which you have not already been informed; yet as an opportunity is now presented, by which I have the privilege of sending letters to my far-away home, I will forward you a few lines, by

which you will at least perceive that I am still among the living, and still able, even in "the white man's grave-yard," to talk on paper to my distant friends on the other side of the rolling ocean.

I presume that, before the reception of this, you will have received my letter by the Schooner "J. B. Gager," which vessel left our port



on the 19th ultimo, bound to Sierra Leone—thence to New York. Since the date of that letter, nothing worthy of particular notice has transpired on this side the “big water;” except the artificers of some of the emissaries of the Devil—slave traders on the one hand, and the success of the Gospel of Christ on the other—two powerful antagonistic influences, which are in operation in this benighted land; producing as great a contrast, as can well be imagined. While brutes in human form are still engaged in tearing away the poor ignorant aborigines of this country, and transporting them in floating prison-houses to the distant scenes of perpetual servitude; many of the rescued victims of the abominable traffic, who were brought to this place in the slave-ship “Pons,” are realizing the transcendent blessings of the glorious Gospel of salvation—a considerable number of them, I decidedly believe, have experienced evangelical repentance and conversion, have received the ordinance of Christian baptism, and have become members of one or other of the branches of the Christian Church. And the work is still going on—the heavenly influences of divine truth and love are spreading from house to house, and heart to heart. And may we not confidently hope, that the feeble, glimmering light, which was brought over from the land of Bibles, and of gospel light and liberty, and planted on the heights of Mesurado, by the pioneers of African Colonization, will continue to spread its effulgent rays over the Republic of Liberia, until the deep darkness shall be dispersed from the minds of all the contiguous native tribes, until the heavenly radiance shall extend far into the interior of this land of midnight gloom—aye, until all the scattered tribes of this vast peninsula shall be brought under its benign in-

fluences, until slavery shall be forever abolished, and Africa shall be disenthralled and brought home to God!

In view of the eagerness which is exhibited by most of the captives by the Pons, for religious instruction; and in view of the astonishing facility with which they imbibe religious truths, I feel much encouraged to believe that the seizure of that vessel, and the delivery of her human cargo at this place, has resulted in incalculable good to those wretched, degraded creatures, and will result in the greatest of good to many more of the benighted children of Africa.

But the nefarious traffic is still carried on to a very great extent—greater, perhaps, this year, on this part of the coast, than for several years past. I understand that the slavers have resorted to the expedient of shipping their slaves at night, even in sight by day-light of armed cruisers. They run in, and take off the slaves, without even coming to anchor. Several cargoes have been taken from New Cess, within the last few months. A few weeks ago, I understood that a *New York pilot-boat* was lying off Gallinas, in command of Captain Flowerly, who was taken in the “Spitfire,” about two years ago—condemned, imprisoned, and afterwards pardoned in the United States. The pilot-boat suddenly disappeared, one dark and rainy night, as is supposed, with her full complement of doomed victims.

So, you see, that the combined efforts of England, France, and the United States, by armed vessels, will not prevent the exportation of slaves, even from the most noted marts. Nor would the combined efforts of all the vessels of all the navies in the world put a stop to the infamous trade, so long as the natives of Africa remain uncivilized, and a market remains open for the

sale of slaves in other parts of the world.

The general health of the people in Liberia has, I think, been as good, during the last few months, as I ever knew it to be. As for my own part, I have been getting along about as well as usual—slight feverish spells

occasionally, but no chills or agues.

We are still anxiously awaiting for the arrival of the Liberia Packet.

Yours truly,

J. W. LUGENBEEL.

Rev. WM. McLAIN,

*Secretary and Treasurer,*

*American Col. Society.*

[From Africa's Luminary.]

### *Religion among the Congoes by the "Pons."*

THE readers of the Luminary, who did not witness the deeply interesting and solemn ceremonies, at the Methodist Episcopal Church, in this place, on Sunday, the 24th instant, especially those persons in the United States, who are interested in the spiritual, as well as in the temporal welfare of the liberated Africans, who were landed at this place from on board the slave-ship "Pons," in December, 1845, will doubtless be gratified to learn that, on that day, six of these poor rescued victims of the abominable traffic were received into the church, on probation, after having given satisfactory evidence of having experienced the pardoning love of God. Three of these were males, and three females; and five of the six are living with Gov. Roberts, and one with Mr. Benedict. Five of them were baptized—the other one, preferring to be immersed, did not receive the ordinance of baptism on that day. They all seemed to realize the importance of the solemn ceremony; and they all expressed themselves as being satisfied, that God, for Christ's sake, had forgiven their sins—had made their hearts "fine."

Two or three others of the Pons' company have professed to have experienced a change of heart; and several of the rest are very much concerned about the salvation of their souls. They all seem to have an

impression that they must not talk or eat much, while they are seeking religion; and they carry out these two important auxiliaries—silence and fasting—more strictly than I ever knew civilized and enlightened people to do. They sometimes spend the whole day in "the bush," in prayer, without eating or drinking any thing.

It is truly interesting to hear these converted heathen relate their experience. Their earnestness and simplicity, and the good sense of some of their remarks, are calculated to excite the admiration of every Christian observer. The experience of one of the six who were received into the Church, is peculiarly interesting and impressive. This poor fellow was so deeply convicted, and was so fully engaged in seeking religion, that he refused to speak a word to any person, even to his comrades. He would willingly do whatever he was directed to do, by the Governor or Mrs. R.; but he would not answer any questions, or say a word, at any time. He continued in this dumb state eight days; during which time, he always appeared to be in the deepest distress and anxiety—often weeping bitterly, and frequently apparently absorbed in deep meditation. During these eight days, he ate scarcely enough to sustain his life, and spent all his leisure time in meditation, and in trying to

pray. He would patiently, and with apparent gratitude, listen to the instructions which were given; but not a word would he speak, in answer to any enquiry from any person. On the night of the eighth day of his spiritual distress, the Lord spoke peace to his soul:—"his tongue was loosed, and he spake and praised God." He immediately told his companions what he had seen, and what he felt. Some of them laughed at him; but others did not feel like making derision.

On the following morning, when I first saw him, I felt satisfied, from the expression of his countenance, (so different from what it had been,) that he had experienced some change; and, on speaking to him, he readily answered; and then, in his broken language, he endeavored to relate his experience. It was difficult for him to express his feelings, or to give a distinct account of some remarkable sights which had been presented to his mental or spiritual vision. His description of one was strikingly similar to the usual representations of the appearance of the Saviour; and while he endeavored to represent the object which he says he saw, there was in his countenance an unearthly expression or exhibition of meekness and humility. On being asked, what made him think that he had been converted, or that his heart had been changed, he replied, "All time before, my heart be wah-wah, (bad) plenty. It make me tief, tellie, and do plenty bad ting. I pray God for give me good heart. Last night, I lay down for sleep: I no sleep; my heart be too wah-wah. I pray, pray, pray; then God hear me, and make my heart fine. He take away all wah-wah ting my heart, and make me feel no more trouble, but make my heart fine." On being asked why he would not speak, during the previous week, he an-

swered, "I fear for talk; I fear I say some bad worra," (word.) And, on being asked why he now spoke, he replied, "God done make my heart fine: I no fear for talk now." I was particularly struck with his honest simplicity, while relating his experience before the Church, on the day of his reception and baptism, (four weeks subsequent to his conversion.) On being interrogated respecting the state of his feelings, since God converted his soul, he said "sometime my heart feel fine, and sometime it feel wah-wah." This is strikingly characteristic of the majority of persons, during the first few weeks or months, after their conversion. The devil often gets the advantage to some extent, of the young Christian, and succeeds in causing shadows of doubt to pass across the mind of the inexperienced soldier of the cross, and in depriving him, in some measure, of the joyful feelings of his first love; and, not until he shall have fought his way through many discouraging conflicts with the great adversary, whose insinuating machinations are always in active exercise, to ensnare the Christian—not until he shall become entirely crucified unto the world, and the world unto him, and shall freely and unreservedly laid all on the altar, a living sacrifice, and fully realized the application of the all-cleansing blood of Christ—shall he be enabled to exult in the full sunshine of divine love, without a fleeting cloud to intercept the heavenly rays. Even then, he may occasionally hear the hoarse voice of the "roaring lion," without the citadel of his affections, or the soft whispering of the "transformed angel of light;" but he knows the sound, and he heeds not the seductive invitation of his vile enemy, though robed in the "livery of the court of heaven."

I have carefully studied the general character of the aborigines of Af-



rica, as far as I have had opportunities; and, from my knowledge of their usual craftiness and deceit, I am inclined to be very slow in believing in the sincerity of their professions of religion, or any thing else. I am quite satisfied that very few of the many, who at different times have professed conversion, especially at Heddington and Robertsville, a few years ago, understood anything about the reality of religion, or experienced any spiritual change at all. But, in reference to the Congo boy, to whom I have particularly referred, I have no doubt that God, for Christ's sake, has spoken peace to his soul; and that he has thus experienced the blessing of justification. Though he cannot command language, to be able to give a very clear and comprehensive detail of the dealings of God with him; yet, I am quite satisfied that the Holy Spirit has been operating on his mind and heart in a manner peculiarly comprehensible and impressive to him; and perhaps strikingly different from His usual mode of operation with more enlightened persons. Nor have I any reason to doubt the reality of the spiritual change in the other five who were received into the Church.

Immediately after his conversion, Henry commenced his labors of love among his companions; and through his influence chiefly, several others have been brought to the knowledge of the truth as it is in Christ Jesus; and a considerable number of the rest of the Congoes by the "Pons," are now apparently earnestly engaged in seeking the pearl of price. The Holy Spirit is undoubtedly at work among these rescued victims of the slave trade; and many of them are certainly deeply convicted of "righteousness, temperance, and judgment," are thoroughly convinced of the necessity of a change of heart, and are earnestly seeking the salvation of their souls.

The change which has been effected in the condition of the captives by the "Pons," since they were landed at this place, on the 16th of December, 1845, is truly gratifying to the feelings of humanity and Christian benevolence. When I received these poor, naked, degraded, and starving creatures from on board the slave-ship, although I felt satisfied that their condition in Liberia would be infinitely better than it ever had been, and better than it would have been if the vessel had not been captured; yet, I must confess that I had some fears respecting the future comfort and welfare of so large a number of grossly ignorant and deeply degraded human beings, thus suddenly thrown into this community. Little did I think, that, in less than two years, so great a change would be produced in their social, intellectual, and moral condition. Little did I think, that, in so short a time, most of them would be able to understand and appreciate the transcendent blessings of the gospel of Christ, and many of them be earnestly engaged in seeking the pearl of great price. Little did I think, that I should so soon witness satisfactory evidence of heart-felt conviction of sin, in many of these victims of slavery and degradation, and see tears of penitential sorrow streaming down their cheeks; or hear the pleasing story of gratitude and praise bursting from the full hearts of those who have experienced the renovating influences of the Holy Spirit. But so it is; and so I trust the benign influences of our holy Christianity may continue to speak throughout the length and breadth of this vast peninsula; until all the scattered tribes of Africa shall be disenthralled, redeemed, and brought home to God.

J. W. LUGENBEEL.

*Monrovia, Oct. 27th, 1847.*

## African Races and Languages.

IN former numbers of the Repository—especially those for January and September of the past year—we have given some account of the distinction of races in Africa. An article in the *Bibliotheca Sacra* for November, enables us to add something to what we have already said on that subject. It is from the pen of the Rev. John Leighton Wilson, American Missionary at the Gaboon River. For several years, while residing at Cape Palmas, Mr. Wilson was in the daily use of the Grebo language; and for several years since his removal to the Gaboon, he has used the Mpongwe. For his knowledge of the Mandingo, he gives credit to MacBriar's Mandingo Grammar, which contains a vocabulary of 700 or 800 words, and other specimens of the language. Of the other languages mentioned by him, his intercourse with those who speak them, and some written specimens, have doubtless furnished the knowledge requisite for his present purpose. His article is a comparison of those three languages. We shall copy and abridge such parts of it as will be of greatest interest to our readers; throwing in occasionally—in brackets, when in the body of a paragraph—such remarks of our own as the topics may suggest. Mr. Wilson says:

“Too little is as yet known of the numerous and diversified dialects of Africa, to determine with certainty the precise number of families which

they form. The Mountains of the Moon, which divide this great continent into two nearly equal portions, also form an important dividing line between two great branches of the Negro race, who it is probable, emigrated to Africa at remote periods from each other, and from different parts of the Old World.

“In the northern half of the continent, or that part of it occupied by the black races, the number of languages is very great, the different families of which show very little, if any, affinity for each other; while in the southern division, one great family prevails over the whole, even to the Cape of Good Hope. [Mr. Wilson seems to make no account of the Hottentots, whose language is not regarded as belonging to that great family; and, for the purposes of his article, they are of no account.] As there is a tendency to the multiplication of dialects in all countries where there are no written standards, the above fact furnishes a presumptive argument in favor of the opinion, that the northern portion of the continent must have been settled by the Negro race at a much earlier period than the southern; or that the present inhabitants of this [southern] portion of the country overran and rooted out its original occupants, [perhaps the Hottentots,] at no very remote period. However this may be, the languages spoken on the opposite sides of these mountains show as conclusively as any argument drawn from this source can, that these two families of blacks, whatever physical resemblances there may be, must have had different origins.

“In the northern half of the continent, the number of dialects is incredibly great. Those spoken along the western coast, i. e. between the



River Senegal and the Cameroons in the Bight of Biafra, which is no doubt the western termination of the Mountains of the Moon, may be grouped into five distinct families, the boundaries of which are not inaccurately defined by the established geographical divisions of the country.

"The Mandingo, including the Jaloof, the Foulah, the Soosoo, and other kindred dialects, may be regarded as forming one of these principal families. Those of the nations who speak these dialects are Mohammedans, and no doubt a less or greater number of Moorish and Arabic words has been incorporated with all of them. These dialects are spoken from Senegal to Sierra Leone, and in the interior as far as the head waters of the Niger. [Mr. Wilson's statement concerning the religion of these tribes is doubtless true as a general remark; but we apprehend that their conversion to Muhammadanism is not yet universal.]

"From Sierra Leon or Cape Mesurado to the mouth of the Niger, in what is called Upper Guinea, a distance coastwise of twelve or fifteen hundred miles, there are four distinct families, showing very little, if any, affinity for each other. The first extends from Basa, [Bassa] to St. Andrews, embracing the Basa, Kru, [Kroo,] Grebo, and other dialects, all of which belong to one general family, called the Mena or Mandoo language. The natives who speak these dialects are Pagans; and though, physically considered, they are one of the finest races in Africa, they are less intellectual than the generality of tribes along the coast.

"From Frisco to Dick's Cove, [Dixcove,] along what is called the Ivory Coast, we have another language, usually called the Kwakwa [by old writers, Quaqua,] which possesses no traceable affinity for any other language along the coast.

The inhabitants of this part of the coast are a fine, athletic race, and occupy an important part of the coast in a commercial point of view, but, like the tribes above and below, are pagans of the lowest order.

"From Dick's Cove to Badagri, we have the Fanti, as called by the natives themselves, *Fantypim*, which includes the Ashanti, Dahomey, Popo, Accra, and other dialects. Among the dialects of this family there is more diversity than among those of either of the preceding. The natives here discover considerable mechanical skill, and much more versatility of character than the inhabitants of the Grain Coast.

"On the great rivers of the Gulf of Benin, Bonny, Benin and Calabar, we find another distinct family of languages, possessing some striking peculiarities, entirely unknown to any of the dialects, either west or south.

"How nearly related these different families along the sea-coast may be to those of Central and Northern Africa, is not known. While there is a constant tendency to a multiplication of the dialects of the same family, the different families themselves have preserved their distinctive features, without essential change or modification. The want of written standards accounts for the first of these facts; while the fixed habits of the natives, in opposition to the roving character of most barbarous nations, account for the other.

"Crossing the Mountains of the Moon, we find one great family of languages, extending itself over the whole southern division of the continent. The dialects of this family, though they differ essentially as dialects, have too many striking difficulties for each other, to allow any doubt of their having a common origin." \* \* \*

"This great family of languages,

if the Mpongwe dialect may be taken as a specimen, is remarkable for its beauty, elegance, and perfectly philosophical arrangements, as well as for its almost indefinite expansibility. In these respects, it not only differs essentially and radically from all the dialects north of the Mountains of the Moon, but they are such as may well challenge a comparison with any known language in the world." \* \* \*

"The Mandingo is spoken chiefly between the Senegal and the Gambia; the Grebo, at Cape Palmas and in that vicinity. The distance between these two places is six or eight hundred miles. The Mpongwe is spoken on both sides of the Gaboon, at Cape Lopez, and Cape St. Catharine, in what is called Lower Guinea. The distance from Cape Palmas to the Gaboon is ten or twelve hundred miles, and that between the latter and Sene Gambia is eighteen hundred or two thousand." \* \* \*

"The first thing that would be sure to arrest the attention of one who has had an opportunity to study the character and habits of the people in connexion with their languages, is the remarkable correspondence that will always be formed between the character of the different tribes and the dialects which they respectively speak.

"The Grebo tribe, physically considered, are one of the finest races in Western Africa. They are stout, well formed, and their muscular system is remarkably well developed. They stand erect, and when not under the influence of excitement, their gait is measured, manly and dignified. When engaged at work or in play, they are quick, energetic, and prompt in all their bodily evolutions; they are fond of work, are capable of enduring great hardships, and, compared with most of the tribes of Western Africa, are really courageous and enterprising. But they are

destitute of polish, both of mind and of manners. In their intercourse with each other, they are rude, abrupt, and unceremonious; when opposed or resisted in what is their right or due, they become obstinate, sullen, and inflexible. They have much vivacity of disposition, but very little imagination. Their songs have but little of poetry, and are unmusical and monotonous; besides which, they have very little literature in the form of ancestral traditions or fabulous stories. Their dialect partakes very largely of these general outlines. It is harsh, abrupt, energetic, indistinct in enunciation, meagre in point of words, abounds with inarticulate nasal and guttural sounds, possesses but few inflections and grammatical forms, and is, withal, exceedingly difficult of acquisition.

"The Mpongwe people, on the other hand, are mild in their disposition, flexible in character, courteous in their manners, and very deferential to age and rank. But they are timid, irresolute, and exceedingly averse to manual labor. They live by trade, are cunning, shrewd, calculating, and somewhat polished in their manners. Their temperament is of the excitable or nervous character, and they are altogether the most imaginative race of Negroes I have ever known. They have inexhaustible stores of ancestral tradition, and fabulous stories, some of which, if embodied in suitable language, would bear comparison with the most celebrated novels and romances that have ever been presented to the world. These general outlines of the character, habits, and disposition of the people are no bad counterpart to their language. It is soft, pliant, and flexible; clear and distinct in enunciation, pleasant to the ear, almost entirely free from guttural and nasal sounds, methodical in all its

grammatical forms, susceptible of great expansion, and withal very easy of acquisition.

"The same correspondence might be pointed out between the Mandingo dialect and the people by whom it is spoken; but enough has been said already to illustrate our general remark, whether the disposition and habits of the natives have been modified by the character of their language: or whether, on the other hand, these dialects have been moulded so as to suit the disposition, character and pursuits of the people, are points that cannot easily be determined. Most probably, they exert a reciprocal influence upon each other. It must not be presumed, however, that the comparative perfection of these dialects is to be regarded as an infallible criterion of the relative improvement of the different tribes. This would bespeak for the Mpongwe tribe a degree of improvement and civilization far above the others, which the actual and known condition of that people does not authorize."

Mr. Wilson then enters upon a comparison of the three languages, the philological details of which would be out of place in the Repository. A few remarks, however, may be interesting, especially to the more learned of our readers.

The Grebo language is in a great measure made up of words of one syllable. The names of familiar objects are mostly monosyllables, and a large proportion of them are words which may be spelled with two letters of the Roman alphabet. In the Mandingo, about one-fifth of the verbs are monosyllables, but the nouns, with very few exceptions, have two syllables or more. In the

Mpongwe, there are not more than a dozen verbs, and perhaps not more than two or three nouns which are monosyllabic.

There is not a single word that is common to all the three languages; only one word, and that an *abbreviated* pronoun, is common to the Mpongwe and Mandingo; and one form of a single verb which is the same in Grebo and Mpongwe; though in the latter, that form is a contraction.

The Grebo has few or no contractions, or compound words; while the Mpongwe and Mandingo abound with the former, and use the latter freely. The Mandingo word *mbadingmuso*, sister, is made up of *mi*, my, *bado*, mother, *dingo*, child, and *muso*, female. In the Mpongwe, *omantwe*, his wife, is made up of *oma*, person, *anto*, female, and *we*, his.

In Grebo, there are words and phrases which it is almost impossible for a foreigner to acquire, so as to be understood by a native when he attempts to speak them. In the Mpongwe, there are not more than three or four words that are at all difficult of utterance.

Neither of these languages has the article, definite or indefinite. The place of the former is supplied by the numeral *one*, and that of the latter by a personal or demonstrative pronoun.

Prepositions, in Grebo, are few. They have none signifying *to*, or *with*. They say, "He has gone Bligi," for "to Bligi." "He cut



himself knife," for "with a knife." The preposition is sometimes divided, and the noun or pronoun which it governs is put between its parts, like the scriptural phrase "to us-ward," for "toward us." In all other cases, the preposition follows its noun. The Mandingo, also, has few prepositions, which, with one exception, follow the nouns they govern. In the Mpongwe, the prepositions are more numerous, and always precede their nouns, as in English.

Nouns have no inflection in either of these languages, to express gender or case. In Grebo, the plural is formed, except in a few irregular instances, by a change of the final vowel. In Mandingo, it is formed by changing the final vowel into *olu*, or adding *olu*; and sometimes by adding *olu*, not to the noun, but to the adjective which follows it. In the Mpongwe, nouns have four declensions, in all of which the plural is formed by a change in the first syllable, and a fifth, in which singular and plural are alike, thus:—1. *Nago*, house; *inago*, or *sinago*, houses. 2. *Egara*, chest; *gara*, chests; *Ezama*, thing, *yama*, things. 3. *Idámbe*, a sheep; *adambe*, sheep, *Ivanga*, a law; *am-anga*, laws. 4. *Olamba*, cloth; *ilamba*, cloths. 5. *Aningo*, water; *aningo*, waters. It is a remarkable fact, though Mr. Wilson does not expressly mention it, that this peculiarity, of inflecting nouns at the beginning, extends through all the cognate dialects of Southern Africa.

Adjectives are few in all these languages, the deficiency being made up by the use of verbs; as in Grebo, *kanu ni na*, hunger works him; in Mpongwe, *e jágá, njana*, he is sick with hunger, for he is hungry. Adjectives have no degrees of comparison, nor have they any inflection for number, except in the Mpongwe, in which every adjective may be so inflected in its first syllable, as to accommodate itself to a noun of any declension.

Verbs in these languages, have no inflection to express number or person, except that the Mpongwe has a second person plural in the imperative.

The Grebo verb has, by the help of auxiliaries, five moods and thirteen tenses. It forms the future by *mi*, to go, and an infinitive thus, *mi ne numu*, I go it to do, for I will do it. It has a passive form, made by affixing *e* to the active; but the passive is never used when it can be avoided by circumlocution. Instead of saying *he was killed in war*, they would say, *war killed him*. A reciprocal form is produced by a reduplication of the first syllable.

The Mandingo verb, by the aid of auxiliary particles, has four moods and seven tenses. It has a causative form, made by a suffix, but no passive or reciprocal. It has a future without the aid of an auxiliary.

The Mpongwe verb is a curiosity. We can give only a few particulars from Mr. Wilson's full account.

It has six moods and four tenses,

an active and a passive voice—using the passive in preference to the active—and an affirmative and negative form; and each regular verb has five simple, and at least six compound conjugations—in all, counting the passive of each, twenty-two conjugations. These conjugations will best be explained by an example.

#### *Simple Conjugations.*

1. *Kamba*, I talk; 2. *Kambaga*, I talk habitually; 3. *Kambiza*, I cause to talk; 4. *Kambina*, I talk with [some one;] 5. *Kambagamba*, I talk at random.

#### *Compound Conjugations.*

1. *Kambizaga*, I cause to talk habitually; 2. *Kambinaga*, I talk habitually with [some one;] 3. *Kambinaza*, I cause to talk with [some one;] 4. *Kambagambaga*, I talk at random habitually; 5. *Kambagambiza*, I cause to talk at random. 6. *Kambagambina*, I talk with [some one] at random.

These combinations may be carried still farther, it would seem, without limits. Thus, *Kambinazaga*, I cause to talk with [some one] habitually; but such combinations are seldom used. In fact, each of these forms is a regular verb, susceptible of all the inflections of its radical, *Kamba*. Mr. Wilson states that the whole number of shades of meaning which a Mpongwe verb may be made to express, is between twelve and fifteen hundred.

So much from Mr. Wilson, from which it appears that the languages of Southern Africa are essentially

different from those of Northern Africa, proving, as conclusively as difference of language can, that the people are of different races.

Can we infer, from the structure of the Mpongwe and its kindred dialects, anything concerning the origin or ethnological relations of the South Africans? Perhaps not, unless it be that they have been a people by themselves from very remote antiquity.

In the Hebrew, each regular verb has five conjugations: active, passive, active causative, passive causative, and reciprocal. In the Basque—certainly one of the oldest languages in Europe—the verb has twenty-six conjugations, showing the different relations of the agent to the action and to the object which it affects. Among the American Indians—the Cherokees in the southern part of the United States, the Ojibwas, sometimes called Chippewas, around Lake Superior, and the Nez Perces, beyond the Rocky Mountains, have an almost unlimited number of conjugations for every verb. For example, in the Nez Perces, *wihnasa*, to travel; *tualawihnasa*, to travel in the rain; *tantualawihnasa*, to travel in a rainy night. In the languages of intervening tribes, however, such idioms are used sparingly, or not at all. It is not known that such languages have any words, or roots of words, in common. Their modes of inflection, too, seem too diverse to have been derived from a common origin. In the Mpongwe, the conjugations are formed by an addition at

the end ; in the Nez Perces, so far as appears from the specimens before us, at the beginning ; in the Hebrew, Basque and Cherokee, in some cases, by a change in the middle of the word. It is observable, that this peculiarity is wholly wanting in all languages which have grown up and received their grammatical form in a state of civilization, as most of the languages of modern Europe. The languages which contain it seem all to have had their origin in very early

and barbarous ages ; and all that we can infer is, that those who speak such a language, have remained substantially the same people, from a very remote period of antiquity.

And finally, it is obvious that the languages of Southern Africa, as well as the climate of some parts of it, afford important facilities for the work of evangelization and civilization, which are not found in the northern portion of the continent.

#### *Sentiments in London on African Colonization.*

THE following interesting article from the "MORNING POST," of London, came to hand some time since, and should have appeared in the Repository, but was mislaid at the time. We cannot but wish that such sentiments may soon pervade the whole English nation :

LONDON, May 19.

The following interesting communication on African colonization by free people of color is submitted to the perusal of the public :—

"To the Editor of the Morning Post.

"SIR—Encouraged by your favorable reception of my last communication upon emigration to Virginia, I now trouble you with a few remarks upon African colonization by free people of color, as the most effectual mode of arresting the slave trade, and civilizing Africa—a measure which I know has been previously advocated with great force in your valuable columns. The awful sacrifice of lives which occurred last year on board of her Majesty's steamer *Eclair*, by African fever, is too vivid in the recollection of many of

your readers to render a repetition of its melancholy details necessary here. This being one of the many lamentable instances of loss of life in attempting to put a stop to that horrible traffic, by means of a blockading squadron of cruisers on the coast, which, independently of the fearful risk of health, entails an enormous expense upon the country, without effectually accomplishing the object in view ; and even with the colony of Sierra Leone, where such immense sums have been expended, the effect of the climate on the white settlers, and other causes, have prevented its influence extending beyond its own limits. These sad results would lead one to the conclusion that Providence, in its inscrutable wisdom, had permitted the slave trade originally to exist, that in the end some of Africa's sons might be civilized in the western world, and returned to their benighted country, there to spread civilization, Christianity, and the arts of domestic life. In support of this proposition, I beg to draw the attention of your numerous readers to the colony of Liberia, founded by the American Colonization Society, which was formed



in the year 1816 by a few philanthropic individuals, under the sanction of the Government of the United States; and I happened to be in Washington in March, 1819, when I met the Rev. Mr. Burgess, on his return from a visit to the coast of Africa, for the purpose of selecting a spot to found a colony, under the auspices of that society; and although they found it expedient, at a later period, to remove from the position originally chosen to Monrovia, yet my interest in the success of the society and the cause, since my acquaintance with that gentleman, has never ceased. Nothing effectual was accomplished till the year 1822; yet the colony has since been gradually gaining strength and usefulness, chequered by a few reverses, up to the present time, when it extends its territory and influence for about 300 miles along the coast, between Cape Mount and Cape Palmas, numbering at least 5,000 colonists, besides numerous tribes of Africans, who have solicited admission under the jurisdiction of the colonial government and laws, for the purpose of benefiting by their schools and religious instruction, and abandoning the slave trade. In the original formation of the society, it was wisely determined (as the effects of the African climate are so fatal to those of European origin) that none but the offices of governor, physician, &c., should be held by whites, all other offices being filled by the descendants of the African race. This plan was followed for many years; but at this moment *even* the office of governor is very ably filled by a man who was once held in bondage in the State of Virginia, and his messages to the Legislature of Liberia, as well as his despatches to the society, would do credit to the pen or heart of any well educated white. Having alluded to the Legislature of the Colony, I may

here state that the constitution and laws of the United States (where applicable) are in force in the Colony, and the Legislature holds its sessions annually, for the purpose of passing such local acts as may be deemed necessary. And it is most gratifying to learn that this colony, with its slender resources (not exceeding, or seldom approaching 10,000*l.* per annum from the society in its most prosperous years) has been the means of putting an end to the slave trade along the coast, amounting to about 300 miles: in addition to which it has enabled pious and benevolent individuals in the United States to emancipate their slaves, for the purpose of being settled in Liberia, under the auspices of the society, which they could not, from the laws of some of the States, have otherwise accomplished: and in many instances, in addition to granting them their freedom, they have supplied them with an outfit, and paid their passages to Liberia, so as not to infringe upon the resources of the society.

I have in my possession a list of different parties who have emancipated their slaves for this purpose, (and the names of the ships which conveyed them to Liberia,) amounting in the whole to upwards of two thousand individuals emancipated gratuitously, the rest of the colonists being free settlers, whose passages have been either paid by themselves or the Society. We have the evidence of numerous officers of her Majesty's navy, and also those of the United States, in favor of the state of civilization, Christian conduct, diligence, and enterprise of these settlers, many of whom have comfortable houses, well furnished, and domestic arrangements in accordance with the position of the occupiers. The governor, together with the principal inhabitants, receive strangers who

visit them with kind hospitality ; and in all the principal towns and villages they have churches and schools, are sober and orderly in their demeanor, and are very particular in their observance of the Sabbath. They have several vessels now belonging to the colony, and, independent of their agricultural pursuits, they carry on considerable trade, not only by sea but with the interior ; and having acquired the confidence of many of the tribes, some of whom have placed themselves (as previously stated) under their protection, they are thus gradually leading them, by habits of civilization and education, to Christianity, and, by these means, striking at the root of the slave trade. This philanthropic cause was supported in America by the Washington family, as well as by Jefferson, Madison, Monroe, Webster, Clay, and many others of high standing and respectability, but too numerous to mention here. In this country, it met the cordial support of his late Royal Highness the Duke of Sussex, Lord Bexley, (after whom one of their towns is named,) and many others, whose feelings are always interested in the cause of humanity. Lord Bexley not only gave his influence, but contributed very liberally to its support, joining in a request that the funds from here might be applied in providing houses for the use of the settlers, as they arrived, and until they could obtain homes for themselves—thus tending to remove one of the greatest difficulties in the formation of a new settlement, where the settlers often fall victims to the climate before proper accommodation of this kind can be provided. A company has lately been formed at Baltimore who have built a ship to keep up a regular intercourse with Liberia, and convey such emigrants, with their property, to the colony, as are ready to increase the number of

this little band, and aid in carrying out their important experiments.—After contending with many difficulties, several of which required all their courage and prowess to maintain their position, and in some of which they were very opportunely and kindly assisted by officers of the English and American squadrons on the coast, they have established a character with the natives for peaceable habits (except when attacked,) and have proved themselves capable of self-government ; and from their origin and kindred, are possessed of powers and qualifications for civilizing the African race which do not belong to those of European descent.

“This infant colony (after a success unexampled in the annals of colonization) arrived a few years ago at a position of some importance in its history, from the notice taken of it by foreign states and officers, and was placed in a very critical situation from the circumstance of its being only the colony of a society ; for, although it bore the American flag, yet it was not recognized by the United States Government as a dependency, thus being exposed to attacks and aggressions from foreign states or individuals, without the means of appealing to a powerful parent state for protection. Under these circumstances, the American Government, when called upon to intercede with Great Britain on its behalf, could not do so as its colony, but merely by bespeaking the generosity of England not to crush so deserving a child in its infancy, when it promised so much good to Africa, as it grew up to manhood. And on this occasion, a most interesting correspondence took place between the two Governments, conducted by Lord Aberdeen on the one side, and Mr. Upshur, the American Secretary of State, and Mr. Everett, the Minister at this Court, on the



other, which will no doubt lead to great results, as it brought under the notice of this Government and the public the real value and importance of this colony, and the interesting objects they were promoting in the cause of African civilization, and in the suppression of the slave trade, much more quietly and effectually, though less expensively, than the mode pursued by European powers; and, on the other hand, it induced the society to consider the necessity of advising the colony to assume an independent and political character, which they are now about to adopt, trusting to the co-operation of the European powers not to interrupt their peaceful and useful course.

"The principal change in the government of Liberia will be in the governor being elected by the people

instead of being appointed by the Society, the other officers and members of the Government being already elected or appointed by themselves. They are about to hold a meeting at Monrovia, to frame a constitution for this purpose, and I hope that these remarks may direct the attention of the public to the subject, and that nothing will occur to check the progress of this useful and philanthropic colony.

"Commending it to the protection of Providence, and calling upon all good people to aid this meritorious cause, and apologising to you for trespassing on your patience at such length, which I hope the character of the subject will excuse.

"I am, sir, your obedient servant,

"AN OLD SUBSCRIBER.

"May, 1847.

"NOTE.—All the territory of Liberia has been acquired from the native powers under regular treaties and purchases, and paid for by the funds of the Society, aided by special subscriptions entered into for that purpose; and the last subscription towards a purchase, which has recently been made, amounted to fifteen thousand dollars, and this purchase included within its limits the only remaining slave factory on that coast, which would be immediately abolished.

"In the official correspondence referred to, Mr. Webster and Mr. Fox also took part at Washington, as well as Mr. Upshur."

[From the Boston Medical and Surgical Journal.]

### Medical Books for Liberia.

READERS of the Journal are respectfully referred to the following letter to the editor, from the Secretary of the Massachusetts Colonization Society. If any claims based on benevolent motives, are worthy the attention of the medical profession, this is certainly one of them. Of the methods adopted by missionaries to pagan lands, of gaining the confidence of the inhabitants, one of the best is to administer medicine, and relieve physical affliction. Moral and religious instruction naturally follows, and thus the seeds are sown, which will germinate in any soil.

Rapid advances in civilization and

Christianity have been made in Liberia, under the parental guidance of the Colonization Society of the United States. Territory has been purchased, towns have grown into commercial importance, the rich but jungled territories have been brought under cultivation, and agriculture, the highest and noblest employment, by which nations are sustained, is conducted on the most approved and profitable system. Courts of justice are organized, schools established, and the domestic arts are nowhere more generally appreciated than in that redeemed portion of a vast continent, whose interior is *terra incog-*

nita, and whose inhabitants have been oppressed in an extraordinary manner, even by one another on their own soil, from a remote antiquity. With the flood of light now dawning upon a section of the coast of down-trodden Africa, the more permanent establishment of the sciences, especially that of medicine and its associate branches, is felt to be of great importance. The Colonization Society long since discovered that the services of educated physicians were absolutely necessary in the Colony, and gentlemen of liberal attainments have, from one period to another, been sent there at the expense of the association. Dr. Lugenbeel, who has enjoyed the confidence of the managers and local government, is about returning to America, with his library, to be succeeded by colored physicians, by whom medical books, plates, instruments, pamphlets, &c., will be very much needed. Those who are disposed to contribute to this desirable object, are urgently requested to send, of their bibliographical abundance, whatever they may choose, to the office of the Massachusetts Colonization Society, 3d story of Joy's Building, Washington street, in Boston, or in Philadelphia, to the office of the Pennsylvania Colonization Society. The following is the letter alluded to:

COLONIZATION OFFICE, BOSTON,  
November 9, 1847.

DEAR SIR:—When Dr. J. W. Lugenbeel, whose name is known to you, went out to Liberia as Colonial Physician, he received instructions to take several of the young men of that Commonwealth as students, and give them a regular medical education: and for this purpose, his own term of service was fixed at three years, which will soon expire. One of his students, a brother of Gov. Roberts, graduates at Pittsfield this

week, and will sail for Liberia early in January next. Another is now at Pittsfield, and will complete his course of study without interruption. Dr. Lugenbeel will soon return: and, warned by sad experience, we do not intend to expose another white physician to the dangers of that climate. We intend that the physicians whom he has educated, shall educate others, and that thus the science of medicine shall become naturalized in Africa. For this purpose, medical books are indispensable; and as Dr. Lugenbeel will bring home his private library when he returns, other books must be procured and sent out.

It has occurred to us that the members of the profession in Boston may be willing to supply this want, by donations of books, or of the means of purchasing. They will know better than we, what books, and how many are desirable, and what and how many are indispensable. Duplicates of important works will be very convenient.

The books, unless some other provision should be made for the ownership, will be the property of the Society, to be kept as a medical library, for the use of students in such seminary, or under such private instruction as may from time to time be in operation; and also to be consulted occasionally by practising physicians.

In this enterprise, your advice, and if any thing can be done, your assistance is solicited, in behalf of the Society, and of medical science in Africa, by

Yours, very truly,  
JOSEPH TRACY.

P. S.—We should be glad to send out books in January, with Dr. Roberts; but such as cannot be ready in season, may be sent in the Spring.

## Origin and progress of the North American slave trade.

THE following impartial account of the origin of North American slavery, places this institution and its connection with the American people in its true light, and makes manifest the glaring inconsistency of some of the recent acts of the British Government and people in relation to it.—*Journal of Commerce*.

In A. D. 1620, a Dutch ship sailed into the Chesapeake, and landed a cargo of slaves on the James River. From that time to the present, negro slaves have been found in North America. During the first century of colonial life, a few negroes were from time to time introduced into the plantations. But the eighteenth century opened with events deeply affecting the future fortunes of the black race, and strongly connecting slaves with the career of popular government. By the beginning of that century, the once mighty empire of Spain had grown weak. The line of her ancient monarchs was drawing to an end in the person of a feeble and dying sovereign: and the war of Spanish succession lashed the elements of strife into a foam. Louis XIV. wished to place his grandson on the vacant throne of Spain; but England and Germany resisted his wish, and all Europe was thrown into the uproar of a ten years' war. When it ended, England obtained, as her share of the spoils, a magnificent prize. Her prize was the monopoly of the slave trade. By the treaty of the peace at Utrecht, in A. D. 1713, she gained the exclusive privilege of bringing African slaves into the Spanish West Indies, and to Spanish America. Immediately companies were chartered, ships built, and for thirty years England was the active slave merchant of the world. Her ships,

and her ships exclusively, visited the African coast for slaves; and an immense harvest of profit was reaped from the unholy traffic. The western shores of Africa everywhere bore witness to the activity of her traders, and with British manufactures the Christian nation purchased slaves from the black pagan kings on the African coast. These slaves were shipped to the West Indies, to the Spanish Main, and to the North American colonies. Their importation into the plantations was found a profitable mercantile speculation; and the English slave-ships entered with their cargoes into every port of the Atlantic south of Maine.

But the provinces at an early day dreaded the introduction of negroes. They tried at first to legislate on the subject, and passed laws prohibiting their importation; but slaves were an article of commerce, and Britain had undertaken to regulate the trade of America. The anti-slavery legislation they attempted, consequently came into collision with the legislation of the mother country, and was nullified. Repulsed here, they tried remonstrance upon the subject; but what did English merchants and manufacturers care for colonial remonstrance? It was opposed to their interests, and was not worth the paper on which it was written. The enduring Quaker might talk of the light of God in the soul, and assert that man was of divine right free: the Puritan might remonstrate against trafficking in the image of his Creator; and the planter of the South might send his petition to the throne, that he might not be overrun by negro slaves; but all these petitions, remonstrances, and sublime truths, were unheard and unheeded in the onward thundering of



the Great Juggernaut of commercial interest. English merchants, counting their money, and eating their beef and pudding, thought only of making yellow guineas out of the black Africans.

The colonists were, however, strenuous in their opposition to the slave trade, notwithstanding their legislation had been disregarded and their remonstrances treated with neglect. The Penns tried to abolish slavery, and prevent the introduction of negroes into the province of Pennsylvania; but the attempt failed. Oglethorpe excluded slaves from Georgia, till the British Government ordered their introduction. Virginia persevered in her opposition: "but," says Mr. Madison, "the British Government constantly checked the attempts of Virginia to put a stop to this infernal traffic." South Carolina, like Virginia, tried to close its ports against slave ships: but South Carolina had recognised the right of the British Government to regulate colonial commerce, and her resistance to the slave trade was ineffectual. These efforts did not set bounds to the dark current which interest caused to flow from the African coast. The entire commercial policy of England in reference to this trade may be announced in a single sentence, as follows:

We cannot allow the colonies to check, or in any degree discourage, a traffic so beneficial to the English nation.

So said the Earl of Dartmouth, in A. D. 1777, when the American jewel was falling from the English crown. His earlship felt the passion which urged the negro upon our country, and cleared at a bound all the hedges and obstructions raised by the people.

But, besides this commercial motive for forcing the negro upon the provinces, there were political con-

siderations which were powerfully operative in bringing about the same result. "Negroes," said the British statesman, "negroes cannot become republicans: they will be a power in our hands to restrain the unruly colonists." Here was the germ of the opposition of the British government to a cessation of the slave trade. Mercantile interest, without doubt, suggested the argument; but the government, by adoption, made the suggestion its rule of action, and slave-ships continued to visit every port from Rhode Island to Florida. The colonies were thus kept as an open market for slaves, both for a commercial and political reason—the commercial reason was, rich profits—the political reason was, that negroes could not "become republicans." These two powerful motives kept the whole sea-coast open to the slave-ships: and it was not until the assembling of the Continental Congress, at the breaking out of the Revolution, that the aggregate opinion of the country was announced in an effective manner. Among the first transactions of that body was an act which forbade the introduction of slaves.

The irritation of the provinces in this is energetically set forth in a clause introduced by Mr. Jefferson into the original draft of the Declaration of Independence, and which reads as follows:

"He (the King of Great Britain) has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian King of Britain. Determined to keep open a market

where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished dye, he is now exciting those very people to rise in arms among us, and purchase that liberty of which he has deprived them by murdering the people upon whom he has obtruded them: thus paying off former crimes committed against the liberties of one people, by crimes which he urges them to commit against the lives of another."

This clause, for reasons affecting Georgia, and the Carolinas, was,

with several others, stricken out of the Declaration by Congress, before that instrument was signed: but it is a faithful exposition of the opinions of the provinces upon this subject. They knew as well as statesmen in England that negroes could not here "become republicans;" and their knowledge of the motive which induced the British Government to persevere in bringing slaves into America, rendered them the more averse to the importation.

The grievances from this source co-operated with others to drive them finally to an assertion of their independence.—*M'Cartney's Origin and Progress of the United States.*

#### Late Intelligence. \*

By an arrival at Boston, the N. Y. Commercial Advertiser has received Africa's Luminary for July, August, and September, being later dates than any which we have received. It gives the following summary of the news.

Our readers will not fail to notice the case of the *Brighton*, of Philadelphia, and Captain JAMES A. GILMER! *When he returns to the United States will anything be done with him?*

*Who are the owners of the Brighton?*

FROM THE AFRICAN REPUBLIC.—We have the Africa's Luminary for July, August, and September. The latest paper has much to say of the festivities and ceremonies attendant upon the "declaration of independence," which was celebrated on the 24th August with firing of can-

non, waving of flags, speeches, and a "sumptuous supper," at Monrovia.

Slave dealing on the coast of Liberia was becoming an unprofitable and dangerous business, the Luminary says. A large number of captives, who could not be shipped because of the vigilance employed by the cruisers, had planted themselves near Gallenas, built towns of their own, and made ruinous attacks and inroads upon the towns of their former owners.

There had been much sickness among the missionaries at the near stations, but no recent deaths. All the sick were recovering slowly. There had been no recent advices from the distant stations. The missionaries were in health when last heard from.

We will endeavor to give some extracts from the African papers tomorrow; at present we have room only for the following:

\* This article was prepared for, but crowded out of, our December Number.

[From the Luminary, September 8.]

Captain Gilmer, referred to in the following extract, was several weeks on shore, confined by sickness. He professed the christian religion, which imperatively commands "let the oppressed go free!" He claimed to be a member of the Protestant E. Church. If the statement below is correct, the less we have of such Christians, the better.

The Brig Brighton, Capt. James A. Gilmer, of Philadelphia, landed a cargo of merchandise at New Cess. Subsequently she came up here on her way to the United States, via the Brazils. She came here to take in ballast, and the captain being ill, was brought on shore. She remained here some two or three weeks, when she sailed for New Cess, took in about five hundred slaves, and left the coast. While this vessel lay in our waters she was boarded by the

United States Brig Dolphin, and everything appeared so fair as to remove all suspicion from the mind of Captain Pope.—*Liberia Herald*.

RUN ASHORE AND LANDED THE SLAVES.—A few days ago, a brig succeeded in taking off about 500 slaves from the Gallenas. The human cargo was hardly stored when H. B. M. Sloop Favorite espied her and gave chase. The brig acting upon the poetic maxim :

"Tis distance lends enchantment to the view," crowded sail, and it is said was fairly distancing the Favorite, when another of Her Majesty's vessels, the Mariner, hove in sight. The two locked her in the land.—The captain, determined not to be taken, ran the brig ashore a little above Gallenas. The slaves left, but only to be recaptured and sold again.—*Liberia Herald*.

### The Coast of Africa Squadron.

THE *Sealark*, 8, Commander White, arrived on the 14th September, from the west coast of Africa, whereon she has been employed during the last three years and nine months in the slave-trade suppression duty. She has come from Kabenda direct to Spithead. On the passage home, she took a slaver, a Brazilian brigantine, called the *Lébro*, with 189 slaves on board. She sent the vessel to Sierra Leone for adjudication, but brought sixteen of her crew to Spithead. She has made five captures during the last twelve months. The *Sealark* has been generally healthy, having only lost eleven men by sickness. Out of seventeen officers and warrant officers who left England in the vessel, only four (the first lieutenant, now the commander, the paymaster and purser, Mr. Shambler, the clerk, Mr. Freshfield, and the mas-

ter's assistant, Mr. Wayth) have returned in her.

The *Kingfisher*, 12, arrived from Sierra Leone on the 2d of June, and having refitted, sailed on the 9th for her station in the Bights, taking stores and provisions for the ships there. On leaving, she had from twenty to thirty on her sick list from slight fever.

The *Pilot*, 16, arrived on the 7th at Ascension, from the East Indies, having touched at St. Helena, whence she brings prize, officers, and crews, belonging to the *Hound* and *Devastation*. The slave trade continues to be carried on briskly on the coast, particularly on the Kabenda and Benguela divisions, where we are every arrival hearing of captures having been made by our cruisers. The *Rapid*, *Devastation*, and *Hound*, have each taken a prize within the



last month, empty, however; but the *Waterwitch* captured a very fine vessel, with 417 slaves on board, the month previous. Of all, the most fortunate has been the *Kingfisher*, who has seldom had an empty prize. Off Ambrize, she lately captured a fine bark of 300 or 400 tons, completely fitted for the abominable traffic, but which, being leaky, she destroyed. In blowing her up, the gunner's mate, a most valuable man, lost his life. Shortly before this, the *Kingfisher* captured a small schooner of not more than sixty tons, with 300 young slaves on board; and immediately after this, a smaller vessel of forty tons, with 200 slaves on board, which she was obliged also to destroy, on account of the perfectly unseaworthy state she was in. The slaves she brought on here in May, and afterwards sailed with them for Sierra Leone. She has now her station in the Bights. The *Siren* was fortunate enough to take a fine brig of upwards of 200 tons, off Cape Mount, in May last: she was empty, but completely fitted up for carrying slaves. Captures on that division are now comparatively rare: but to

the southward of the line the slave trade is carried on more extensively with greater vigor, and under circumstances of greater atrocity than ever were known before. Our own little island is as usual healthy.

The *Philomel*, 10, Commander W. C. Wood, was cruising, and the *Growler* steam vessel, Commander Potbury, was embarking free negro emigrants.

The *Sealark* reports the squadron very healthy, but the slave trade is decidedly on the increase. A great number of cargoes were successfully delivered last summer. The *Sealark's* officers and crew have not received any letters or other news, from England, for nine months. She has brought letters from the following vessels only: The *Penelope*, *Actæon*, *Heroine*, *Rapid*, and *Waterwitch*, and despatches from the Commodore for the Admiralty. For the last three weeks she has been dreadfully short of provisions, so short, indeed, that had they remained at sea a few days longer, and without falling in with any supplies, the result would have been serious.

### Next Expedition for Liberia.

We shall send an expedition from Baltimore for Liberia, to sail on the 2d inst., with as many emigrants as may be ready on that occasion.

The Chesapeake and Liberia Trading Company have chartered a vessel for the purpose. We had anticipated sending the Liberia Packet on her third voyage before this time. But she has not yet arrived, and cannot be expected for some days yet. The facts in reference to her will be found in the following article

taken from the Maryland Colonization Journal for January:

#### LATEST FROM LIBERIA.

We have deferred the issue of our present number in anticipation of the arrival of the Liberia Packet, which we have daily expected since the beginning of the present month; and we should still defer it, were we not in possession of dates which render it almost certain that she will not be in this port before the middle of February.

The Brig *Hollander*, of Providence, arrived in New York on the

18th inst., bringing advices from Monrovia of the 20th of November, and from Cape Palmas of the 10th of the same month. The character of our Cape Palmas despatches is not so favorable as usual. There has been some sickness in the Colony, but few deaths, and none among the emigrants by the first voyage of the Packet, whom the Colonial Physician, Dr. Fletcher, reports as all entirely free from the acclimating fever and doing well.

Gov. Russwurm had been quite indisposed, but was again well, on the sailing of the Hollander. There had also been some misunderstanding between the acting superintendent or presiding elder of the Methodist Mission at Cape Palmas, and one of his employees, which resulted in a suit in court, causing much unnecessary excitement and speculation; but we doubt not the palaver will be set, long before we hear from the Colony again. The Hollander also brought intelligence of the loss

of our Colonial schooner, the Cavalry, with a cargo on board estimated at \$5,000—officers and crew all saved. The schooner itself will be a dead loss to the Colony, of near \$5,000, but we cannot believe the value of her cargo approached that amount.

The Hollander left Monrovia on the 20th November, at which date the Liberia Packet had not been heard from, although she had then been out from Cape Henry 68 days. The conclusion is irresistible, that some accident has happened to her. She must have suffered some injury in her sails, rigging, or hull, that has disabled her, or impeded her progress. We cannot believe her lost. She was staunch and strong, well manned, and quite a number of good sailors on board, exclusive of her crew. We shall wait further advices with the utmost anxiety.

We received but one paper from the Colony, the Luminary of the 10th of November.

### *Progress of Discovery in Central Africa.*

WHILE more than one State government is blundering away at measures of proved uselessness to mitigate the horrors of barbarity on the seaboard of Western Africa, a Liverpool merchant and a sea captain have penetrated to the interior, and have surveyed the highway not only to the inner region, but to the civilization of Africa. Mr. Robert Jamieson, of Liverpool, has collected the means and planned the enterprise with a disinterested perseverance and zeal for discovery far above the mere trading spirit of the times. Mr. Becroft has immortalized himself as one of the most daring, most discreet, and most intelligent of English discoverers. In spite of the obstacles, aggravated rather than removed by proceedings of the English Govern-

ment—in spite of the most disastrous mischances—Mr. Becroft has succeeded in establishing the fact that the interior is accessible for navigation and trade. He has thrown light on the interior navigation up to Timbuctoo, insomuch that only forty miles of the river remains to be explored—that part between Lever, his highest point, and Boussah, Park's lowest—the great water way being the key to several regions of beautiful and fertile country, peopled by divers races, and affording opportunities for legitimate commerce of indefinite extension. The lower Niger and its branches penetrate an immense delta, containing thousands of miles of richly fertile and wooded country. The unhealthy climate extends only for



limited space inwards, and as you ascend the river the healthiness becomes equal to that of the tropics generally. This region is inhabited by negro races, warlike, rude, yet not destitute of civilization, and eager for trade. On the middle Niger, above Iddah, the inhabitants assume more of the Arab aspect, are more civilized, congregate in towns so large that one is mentioned which is computed to contain twenty thousand inhabitants, but the people are less eager for trade. They are prejudiced against strangers from the West by the Arab dealers, who come to them in caravans across the continent, and strive to exclude rivals from the market. This prejudice, however, does not seem to be very powerful; and the trade which can repay the toilsome transit across the continent by land, is sure to remunerate traders who come by the comparatively short and easy path of the river. The requisites for a successful trade with the inhabitants of the Niger are now well ascertained by the experience of Mr. Becroft and his fellow voyagers in the *Ethiopia steamer*. First, you want iron steamers of less draught and greater engine power, for by such vessels not only the Niger, but its Tahaddah branch, might be navigated at almost all seasons of the year. You want

officers like Mr. Becroft, of hardy constitutions, inured to the climate, of brave spirit, discreet and shrewd. You want trading managers, capable of accommodating their manners to the wayward dealings of a rude people, and able to estimate the value of produce little known. You want crews mostly of African blood, and, at all events, of sufficient stamina to bear the climate. It is obvious that efficiency of navigation, the power to remove rapidly, and tact in dealing with the natives, are requisites far more important than mere armed forces. Ivory, vegetable tallow, peppers, indigo, cotton, wool, palm oil, a sort of calavances or haricot beans, dye-woods, timber woods, skins, and a great variety of produce that is but slightly known, invite the trader. The sole desideratum is thorough efficiency in the means of navigating the river, and it is evident that a commerce of indefinite extension will repay any sums laid out in thoroughly establishing that efficiency of navigation. Of course the free blacks educated in the West Indian trade will become useful workmen in penetrating the native land of their race. We must depend at least for generations to come, on the black race to supply the bulk of the crew.—*London Spectator*.

[From the *Liberia Herald*.]

Hymns sung at the Celebration on the Twenty-fourth.

TUNE—*Bermonds*.

[Paraphrased by B. P. Yates.]

Liberia, 'tis of thee—  
Sweet land of liberty—

Of thee I sing;  
Land where my fathers died,  
Land of our children's pride,  
From all that on our side,

Let freedom ring.

Adopted country—thee—  
Land of the feeble free—

Thy name I love;

I love thy rocks and rills—  
Thy wild and scatter'd hills  
My heart with rapture fills,

Where'er I rove.

Let music swell the breeze,  
Ring from the wild wood trees

Sweet freedom's song.

Let every tongue awake,  
Let all that breathe partake,  
Let hills their silence break—

The song prolong.

Our nation's God—to Thee,  
Giver of liberty—  
To Thee we sing.

Oh, let our land be bright  
With liberty and light—  
Protect us by Thy might—  
Great God, our King.

Oh, may our rulers be  
Men that will worship Thee  
With hearts sincere;  
Our land and cause defend—  
Our Father and our friend,  
Let us before Thee bend—  
Lord hear our prayer.

TUNE—*Coronation.*

[Lines by Mrs. C. Ellis.]

Lord of the nations—now to Thee  
Liberia we commend;  
Be Thou our helper, ever be  
Her guardian and her friend.

We bless Thee that our eyes have seen  
The day-star on us rise;  
Our fathers' prayers and toils have been  
As incense to the skies.

Oh, guard us, Lord, from every foe,  
With peace and plenty bless;  
That all our race, indeed, may know  
This is a land of rest.

Unite us in a band of love—  
Of wisdom, truth, and Thee;  
And let Liberia ever prove  
Worthy of liberty.

TUNE—*Olivet.*

[Lines by H. Teage.]

Wake every tuneful string,  
To God loud praises bring,  
Wake heart and tongue;  
In strains of melody,  
And choral harmony  
Sing—for the oppressed are free;  
Wake cheerful song.

See Mesurado's height,  
Illumed with new-born light;  
Lo! the lone star;  
Now it ascends the skies,  
Lo, the deep darkness flies,  
While new-born glories rise  
And shine afar.

Shine, life-creating ray—  
Proclaim approaching day;  
Throw wide thy blaze—  
Lo! savage Hottentot—  
Bosjasman from his cot—  
And nations long forgot  
Astonish'd gaze.

Shout the loud jubilee,  
Afric once more is free—  
Break forth with joy;

Let Nilus' fettered tongue,  
Let Niger join the song,  
And Congo's loud and long  
Glad strains employ.

Star in the East shine forth,  
Proclaim a nation's birth;  
Ye nations hear—  
This is our natal day,  
And we our homage pay—  
To Thee, O Lord, we pray—  
Lord hear our prayer.

All hail, Liberia! hail!  
Favor'd of God, all hail!—  
Hail happy band!  
From virtue ne'er remove—  
By peace, and truth, and love,  
And wisdom from above,  
So shalt thou stand.

TUNE—*Sabbath.*

[Lines by James S. Payne.]

'Tis but right that we should bring  
Our best praises to our King—  
To the God of equal love,  
Who hath call'd us from above—  
None beside Him have we here.  
With Him none to us so dear;  
He hath seen our helpless state,  
In his time vouchsafed us aid.

By His guidance we have come  
To the land of freedom's sons,  
Land where our ancestors lie—  
Land bequeathed us from on high.  
Here with ease and joy we meet,  
Worship at our Savior's feet;  
Give we him the tribute due,  
And devote our hearts anew.

Love of liberty brought us here—  
Nothing to our hearts so dear—  
Here, thank God, we find the Gem—  
None for it with us contend.  
Hence, O Lord, we Thee adore,  
It becomes us to do so;  
May we ne'er unfaithful be,  
Never turn our hearts from Thee.

Oh, thou God of nations all,  
Hear whene'er we on Thee call,  
May this young Republic be  
Mindful of her trust in Thee.  
Bless, preserve, and her defend,  
Knowledge, skill, and virtue send—  
Let from her the gospel light  
Pierce the gloom of Afric's night.

DOXOLOGY.

Glory be to the Father, glory be to the Son,  
Glory be to the Holy Ghost—  
As it was in the beginning, is now,  
And ever shall be, world without end.  
Amen.

## The late Expedition from New Orleans.

THE Barque "N. Rich," chartered by this Society, sailed from New Orleans on the 7th ult. with one hundred and twenty-nine emigrants for Liberia. We publish the list of them, for the information of their friends and the public in general.

LIST OF PASSENGERS, per Barque Nehemiah Rich, Carlton, master, for Liberia :

No.	Names.	Ages.	Where from.	Remarks.
1	Susannah Graham - -	63	Kentucky	
2	Shepherd Graham - -	46	do.	
3	Jeremiah Graham - -	37	do.	
4	Ephraim Graham - -	34	do.	
5	Richmond Graham - -	32	do.	
6	Peyton Graham - -	24	do.	
7	Samuel Graham - -	22	do.	
8	Phœbe Graham - -	45	do.	Wife of Peyton.
9	Andrew Graham - -	18	do.	
10	Diana Harper - -	19	do.	
11	Queen Elizabeth Harper -	3	do.	Diana's child.
12	Alexander Snorton - -	42	do.	
13	Lucinda Snorton - -	44	do.	Alexander's wife
14	Amos Snorton - -	12	do.	do. child.
15	Margaret Snorton - -	10	do.	do. do.
16	Patience Clement Snorton -	7	do.	do. do.
17	Ellen Jane Snorton - -	3	do.	do. do.
18	Nathan Graham - -	51	do.	
19	Peter Garnett - -	39	do.	
20	George Harris - -	29	do.	
21	Jacob Harris - -	24	do.	
22	Frances Harris - -	30	do.	Jacob's wife.
23	Robert Weir - -	23	E. R. Weir, }	
24	John Weir - -	21	Muhlenburg }	
25	Charles Hobson - -	24	County. }	
26	Stephen Letcher - -	40	do.	
27	Harry Yonse - -	43	do.	
28	Jesse Merriwether - -	36	do.	
29	Anthony Bryan - -	72	Illinois	
30	Jane Bryan - -	33	do.	Anthony's wife.
31	Mary Catharine Bryan -	14	do.	do. child.
32	Sally Ann Bryan - -	12	do.	do. do.
33	Mary Jane Bryan - -	6	do.	do. do.
34	Andrew Todd Ashmun Bryan	4	do.	do. do.
35	Hannibal Ross - -	62	Capt. Ross' }	
36	Mechia Ross - -	65	estate, Miss. }	Hannibal's wife.
37	Lucy Ross - -	25	do.	do. child.

No.	Names.	Ages.	Where from.	Remarks.
38	Vincent Ross - - -	24	Capt. Ross' }	
39	Paschall Woodson - - -	45	estate, Miss. }	
40	Sarah Woodson - - -	35	do.	Paschall's wife.
41	Granville Woodson - - -	16	do.	do. child.
42	Paschall Woodson - - -	9	do.	do. do.
43	Peter Ross - - -	44	do.	
44	Sabina Ross - - -	30	do.	Peter's wife.
45	Jeremiah Ross - - -	16	do.	do. child.
46	Humphrey Ross - - -	15	do.	do. do.
47	Yansey Ross - - -	8	do.	do. do.
48	Mary Ross - - -	3	do.	do. do.
49	Gilbert Ross - - -	1	do.	do. do.
50	Robert Carter - - -	42	do.	
51	Winney Carter - - -	42	do.	Robert's wife.
52	Cornelia Carter - - -	13	do.	do. child.
53	Harrison Carter - - -	5	do.	do. do.
54	March Ross - - -	58	do.	
55	Rebecca Ross - - -	50	do.	March's wife.
56	Virgil Ross - - -	27	do.	do. child.
57	Wiley Ross - - -	15	do.	do. do.
58	Hilpah Ross - - -	19	do.	do. do.
59	Horace Ross - - -	32	do.	
60	Emily Ross - - -	30	do.	Horace's wife.
61	Monday Ross - - -	14	do.	do. child.
62	Hannah Ross - - -	11	do.	do. do.
63	Gibson Ross - - -	8	do.	do. do.
64	Basil Ross - - -	5	do.	do. do.
65	Catharine Ross - - -	60	do.	
66	Anthony Ross - - -	34	do.	Catharine's son.
67	Hector Ross - - -	71	do.	
68	York Ross - - -	35	do.	
69	Samuel Reed - - -	56	Estate of Mrs. }	
			Reed, Miss'pi }	
70	Paul Witherspoon - - -	54	Left to Hon. }	
71	Effie Witherspoon - - -	54	Henry Clay }	Paul's wife.
72	Marcus Witherspoon - - -	10	by the will of }	do. child.
73	Catharine Witherspoon - - -	15	Rev. Mr. Wi- }	do. do.
74	Marcus Witherspoon - - -	52	therspoon, of }	
75	Peter Witherspoon - - -	36	Alabama, and }	
76	Lucretia Witherspoon - - -	30	by him sent }	
77	Lucinda Witherspoon - - -	26	to Liberia. }	
78	Jane Witherspoon - - -	7	do.	Lucinda's child.
79	Ann Witherspoon - - -	6	do.	do. do.
80	Elmira Witherspoon - - -	4	do.	do. do.
81	Robert Witherspoon - - -	2	do.	do. do.
82	Adam Witherspoon - - -	2ms.	do.	do. do.
83	Daniel Witherspoon - - -	25	do.	



No.	Names.	Ages.	Where from.	Remarks.
84	John Witherspoon -	22	Rev. Mr. Wi-	Henrietta's child
85	Harrison Witherspoon -	17	therspoon's	
86	Felix Witherspoon -	18	estate—con-	
87	Henrietta Witherspoon -	14	tinued.	
88	Samuel Witherspoon -	2	do.	
89	Moses Witherspoon -	36	do.	Child of Nancy.
90	Epsa Witherspoon -	40	do.	
91	Louisa Witherspoon -	14	do.	
92	Charlotte Witherspoon -	13	do.	
93	Maria Regla -	30	Recap'd African	
94	Antonio -	10	do.	Wife of Aaron.
95	Nancy Butler -	22	Henry Patter-	
96	Celia Butler -	2	son, esq. Bal-	
97	Granville -	29	timore, Md.	
98	Richard Brown -	28	do.	
99	Aaron Johnson -	32	do.	Child do.
100	Maria Johnson -	28	do.	
101	Louis Johnson -	5	do.	
102	Patience Johnson -	3	do.	
103	Samuel Hill -	40	do.	
104	Cager -	45	do.	Child of Anarcha
105	Lawson Porter -	31	do.	
106	Anarcha Barnes -	27	do.	
107	Hezekiah Barnes -	5	do.	
108	Johnson Porter -	29	do.	
109	Lucy Porter -	27	do.	Wife of Johnson.
110	Sarah Ann Porter -	6	do.	
111	Lavinia Porter -	4	do.	
112	Eliza Porter -	2	do.	
113	Peter Brown -	40	do.	
114	Kate Brown -	33	do.	Child of Kate.
115	Norfleet Brown -	17	do.	
116	Borden -	28	do.	
117	Mary Duff -	26	do.	
118	Melvina Duff -	3	do.	
119	Clem Bennett -	32	do.	Child of Mary.
120	Kitty Bennett -	28	do.	
121	Henry Bennett -	6	do.	
122	Adeline Bennett -	4	do.	
123	Lucinda Bennett -	2	do.	
124	Kitty Bennett -	12	do.	Wife of Clem.
125	Perry Brown -	34	do.	
126	Leah Brown -	25	do.	
127	Rosina Brown -	5	do.	
128	Isaac Brown -	4	do.	
129	Rachel Brown -	1	do.	Child do.

## Items of Intelligence.

**THE COLORED RACE.**—The cause of this abused people was eloquently advocated yesterday in the Brattle St. Church, before a large and manifestly deeply interested congregation, by the venerable Dr. Humphrey.

The Colonization Society, he said originated in the councils of such men as Randolph, Webster, the Judges Marshall and Washington, Caldwell, and other patriots who were most honored thirty years since. From small beginnings, the colonies under the auspices of such philanthropists, had become an independent nation, possessing 300 or 400 miles of the most important African coast, with ten or twelve thousand under their immediate jurisdiction, and in close alliance by treaties with tribes embracing 50,000 or 100,000 natives, all pledged to resist the slave trade, and aim at their common good. Already they have all the usual accompaniments of Christian civilization—such as numerous churches, schools, libraries, regularly published newspapers and the ornamental as well as useful arts.

He showed that colonization in the country of their fathers—their natural home—afforded the best hope of elevation to the 3 or 400,000 free people of color, who in this country could not expect to rise. But one instance, and that the last week, had come to his knowledge, of a colored man receiving an honorable commission from Government. And such was the common prejudice, that attempts to rise above it in this land, would be like a few Swiss on the side of the Alps, thinking to withstand successfully the falling mountain avalanche!

Dr. Humphrey showed, moreover, that Christian colonies, like those of Liberia and Cape Palmas, afforded the only effectual, as well as most

economical means of abolishing the slave trade; which, since it had been made *illegal*, had more than doubled its horrors and the number of its victims!—notwithstanding the combined vigilance of American and British forces along the coast.

He gave also a most glowing and graphic description of what all Africa might be made, with a territory larger than all North America, and, if only peopled like Massachusetts, capable of 1,000,000,000 inhabitants.

It is impossible in a brief notice to give an adequate idea of the vivid train of argument and eloquence which characterized this performance of an hour; but it is gratifying to know that some of our most eminent philanthropists gave testimony of greatly increased interest in the cause.—*Boston Journal*.

**REPUBLIC OF LIBERIA.**—By the arrival of the U. S. brig *Dolphin*, from the coast of Africa, intelligence has been received of the adoption of the Constitution, for some time under consideration, by the Colonists of Liberia. They have now declared their independence as a nation, and assumed the title of the *Republic of Liberia*. This step has been taken at the suggestion and by the advice of the American Colonization Society, and it is believed will greatly promote the general advancement of the Liberians in all that goes to render a people respectable and influential for good. It will specially tend to remove the jealousy of the English towards Liberia as an American colony, and will enable the Liberians to act with more energy and efficiency in breaking up the slave trade of the coast.

The great experiment is now fairly on trial, whether emancipated colored

men are capable of maintaining among the nations of the world, a free, independent, and enlightened government. And may God speed the enterprise.—*Traveller.*

**COLONIZATION.**—The Rev. Dr. Humphrey, former president of Amherst College, delivered an address last Sabbath evening, in Dr. Potts's Church, New York, on the subject of Colonization, from the words of our Lord, in Matthew vii. 12: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." After plainly showing that the plan of African colonization offers us a way in which to obey this precept as to the colored race, the preacher argued at length that this project is to be defended and sustained for five reasons: 1st. It will meliorate the condition of the free blacks, both at the North and South. 2d. It will benefit the slaves. 3d. It will be a blessing, if successfully prosecuted, to our whole country. 4th. It will put an end to the

slave trade; and 5th. It will benefit Africa. We regret that we cannot find room for the cogent arguments and strong facts of the discourse. We understand it will be repeated next Sabbath afternoon, in the Reformed Dutch Church, in Lafayette Place, corner of Fourth street, New York.—*Journal of Commerce.*

**AFRICAN MISSION.**—The Synod of the Associate Reformed Church in the South, at their late meeting, had several slaves offered to them to be educated, for the purpose of sending them out to Africa as missionaries. By a unanimous vote, they accepted the charge, and appointed a Board of Missions to take the matter in hand, to select suitable individuals to superintend their education, and send them out when prepared. Five hundred dollars were placed at their disposal to commence with. This is beginning in the right way, and we should be gratified to find other Southern churches following the example.

### Receipts of the American Colonization Society,

From the 20th of December, 1847, to the 20th of January, 1848.

#### MASSACHUSETTS.

By Rev. Joseph Tracy:

<i>Ipswich</i> —From Augustine Heard, Esq., in books, \$20, Rev. Caleb Kimball, in books, \$21 20, Sabbath School North Society, in books, \$20, benevolent individuals, in books, \$15.....	76 20
<i>Chatham</i> —Sabbath School in Congregational Church, in books, \$18, from a friend, in books, \$30 .....	48 00
<i>Framingham</i> —Messrs. Boyton & Marshall, in books.....	10 00
<i>Northampton</i> —J. H. Butler in books, \$5, boxes and carting, \$1 61.....	6 61
<i>Boston</i> —Donation from the Mass. Col. Soc.....	500 00
<i>Northampton</i> —Part of a legacy	

left the Am. Col. Soc., by the late Rev. J. L. Pomeroy, by Lewis Strong, Esq., Administrator.....	400 00
<i>Falmouth</i> —From Rev. H. B. Hooker.....	5 00
	<hr/> 1,045 81

#### NEW YORK.

<i>Sag Harbor</i> —From Charles T. Dering, Esq.....	5 00
<b>NEW JERSEY.</b>	
<i>Woodbridge</i> —Collection in the Presbyterian Church, by Rev. Wm. B. Earton.....	10 00
<i>Princeton</i> —Prof. Stephen Alexander.....	5 00
	<hr/> 15 00



## PENNSYLVANIA.

<i>Easton</i> —Thos. McKean, Esq., \$50, A. McCoy, E. Green, Jacob Wagner, each \$10, J. M. Porter, H. D. Maxwell, P. S. Muhler, John Hester, John J. Burke, Joseph Dawes, each \$5, cash, A. Wilson, cash, each \$2, C. H. Randolph, cash, R. P. Meeke, Peter Snyder, W. H. Lawall, D. Hulich, William Green, John Meeke, J. McKim, E. Forman, John Drake, R. S. Chedsey, cash, each \$1.....	129 00
<i>Danville</i> —From Mrs. Christianne Montgomery, by the Rev. J. W. Yeomans, D. D.....	20 00
<i>Washington</i> —From Rev. David McConoughy, D. D., by Rev. John B. Pinney.....	10 00
	159 00

## VIRGINIA.

<i>Halifax C. H.</i> —Rev. J. Grammer, \$20, Wm. Dabney Cosby, Jr. \$10, Mrs. M. E. Grammer, \$2.	32 00
<i>Millwood</i> —From Nathaniel Burwell, Esq.....	100 00
<i>Tye River Mills</i> —From Thomas Massie, M. D.....	20 00
<i>Norfolk</i> —From L. Westray and lady.....	5 00
<i>Clifton Forge</i> —Rev. Thomas N. Paxton.....	50
	157 50

## SOUTH CAROLINA.

<i>Charleston</i> —From Miss Elizabeth Jones.....	10 00
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## KENTUCKY.

<i>Masonville</i> —Collection by the Rev. A. H. Triplett.....	1 00
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## OHIO.

<i>Millersburg</i> —From Ashmun C. Henry, \$2 50, for Dr. Alexander's history of African Colonization, and \$2 50 as a donation.....	5 00
<i>Middlebury</i> —From H. G. Weaver, Esq.....	3 50
<i>Uniontown</i> —From Jno. Lyle, Esq., \$2, Dr. John Campbell, 50 cts.....	2 50
	10 00

## ILLINOIS.

<i>Springfield</i> —Donation from the Illinois Col. Soc. by Rev. J. B. Crist.....	200 00
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## ALABAMA.

<i>Montgomery</i> —Contribution of A. C., of New York, in letters of ———, Jan. 5 & 12, 1848, 500 00	500 00
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Total Contributions.....\$2,103 31

## FOR REPOSITORY.

<i>NEW HAMPSHIRE</i> — <i>Chester</i> —Dea. John Lane, to 1 Dec. 1847....	50
<i>VERMONT</i> — <i>Thetford</i> —Subscription of Wm. H. Latham, Esq., for 1847-48, \$3. <i>West Rutland</i> —Silas Pratt, Esq., to December, 1848, \$2. <i>Ripton</i> —Daniel Chipman, Esq., to 1 Jan. 1848, \$2. <i>West Poultney</i> —S. P. Hooker, Esq., to Jan. '48, \$1..	8 00
<i>MASSACHUSETTS</i> — <i>Walpole</i> —Joshua Steton, Jr. Esq., to Jan. 1848, \$2. <i>Beverly</i> —Capt. Jas. Bryant, to April, 1846, \$1 50. <i>Rockport</i> —Dea. J. R. Gott, to July, 1848, \$1 50, Dea. Wm. Whipple, for 1848, \$1 50.....	6 50
<i>RHODE ISLAND</i> — <i>Bristol</i> —Geo. Pearce, for 1846-'47.....	3 00
<i>NEW YORK</i> — <i>New York City</i> —From sundry persons for the Repository, by Capt. George Barker.....	24 00
<i>PENNSYLVANIA</i> — <i>Philadelphia</i> —Michael Baker, Elijah Brown, Gov. Edward Coles, Stephen Colwell, John Elliott, Moses Johnson, Isaac C. Jones, Dr. R. C. King, J. F. Leaming, Chas. E. Lex, George Mellor, Isaac Norris, Michael Read, B. W. Richards, A. B. Rokey, John Roset, Jacob M. Sellers, Mrs. Spohn, Josiah White, Dr. Geo. B. Wood, each for 1847, \$2, Petty Vaughn, for 1847, \$6, Jas. S. Pringle, for 1846-47, \$4, E. W. Howell, for '47, \$2. <i>Bethlehem</i> —Miss Mary Allen, for 1847, \$1 50. <i>Portersville</i> —Jas. Hall, for 1847, \$1 50, B. Williams, on account, \$1 50. <i>Cochranville</i> —Wm. Stewart, to Jan. 1848, \$7.....	63 50
<i>VIRGINIA</i> — <i>Clifton Forge</i> —Rev. Thos. N. Paxton, \$1 50. <i>Everettsville</i> —Jas. H. Terrell, Esq., to 1 Jan. 1848, \$6.....	7 50
<i>NORTH CAROLINA</i> — <i>Charlotte</i> —Rev. R. H. Lafferty, for 1847-'48.....	3 00
<i>SOUTH CAROLINA</i> — <i>Charleston</i> —Miss Elizabeth Jones, to 1 April, 1849.....	3 00
<i>OHIO</i> — <i>Middlebury</i> —H. G. Weaver, for 1848, \$1 50. <i>Uniontown</i> —John Lyle, Esq., to 1st May, 1849, \$3, Jas. S. Finley, Esq., to 1 Jan. 1849, \$1 50....	6 00

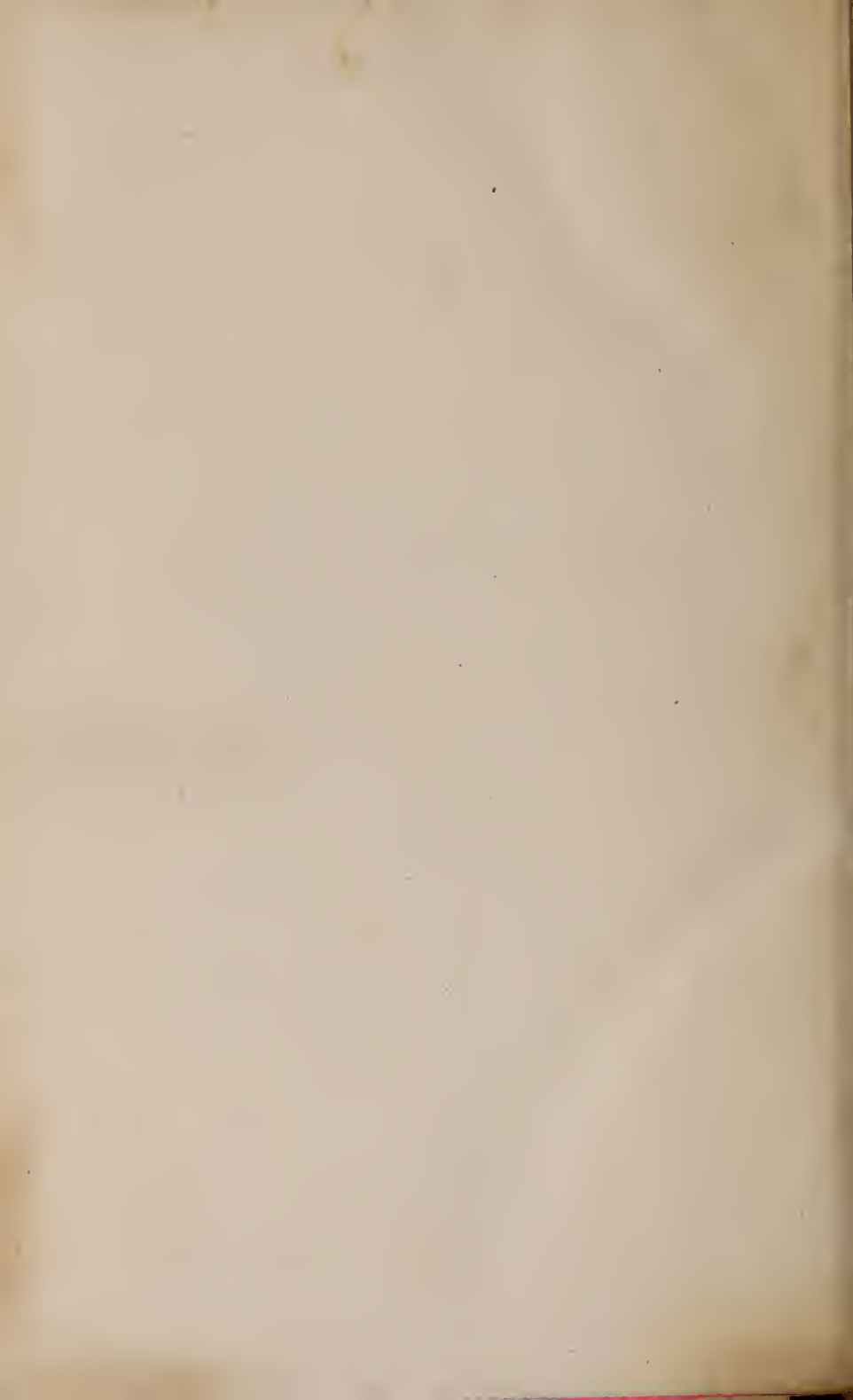
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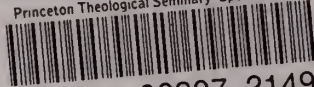


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